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COOPERATE IN RIGHTEOUSNESS
MARTYR BEHESHTI
A SINCERE ARCHITECT
HĪJĀB
WHAT IS WEIGHING SCALE (MĪZĀN)?



Contents

3	THE WORD OF ALLAH COOPERATE IN RIGHTEOUSNESS
4	OCCASIONAL NOTE MARTYR BEHESHTI
6	IN STEP WITH THE SUN A SINCERE ARCHITECT
8	Q & A CORNER ḤIJĀB
10	ISLAMIC BELIEFS WHAT IS WEIGHING SCALE (MĪZĀN)?
12	READ ONE BOOK PER WEEK ISLAMIC BUSINESS ETHICS
13	PEACE BE UPON YOU O' UNCLE OF ALLAH'S MESSENGER! O' ḤAMZA B. 'ABD AL-MUṬṬALIB!



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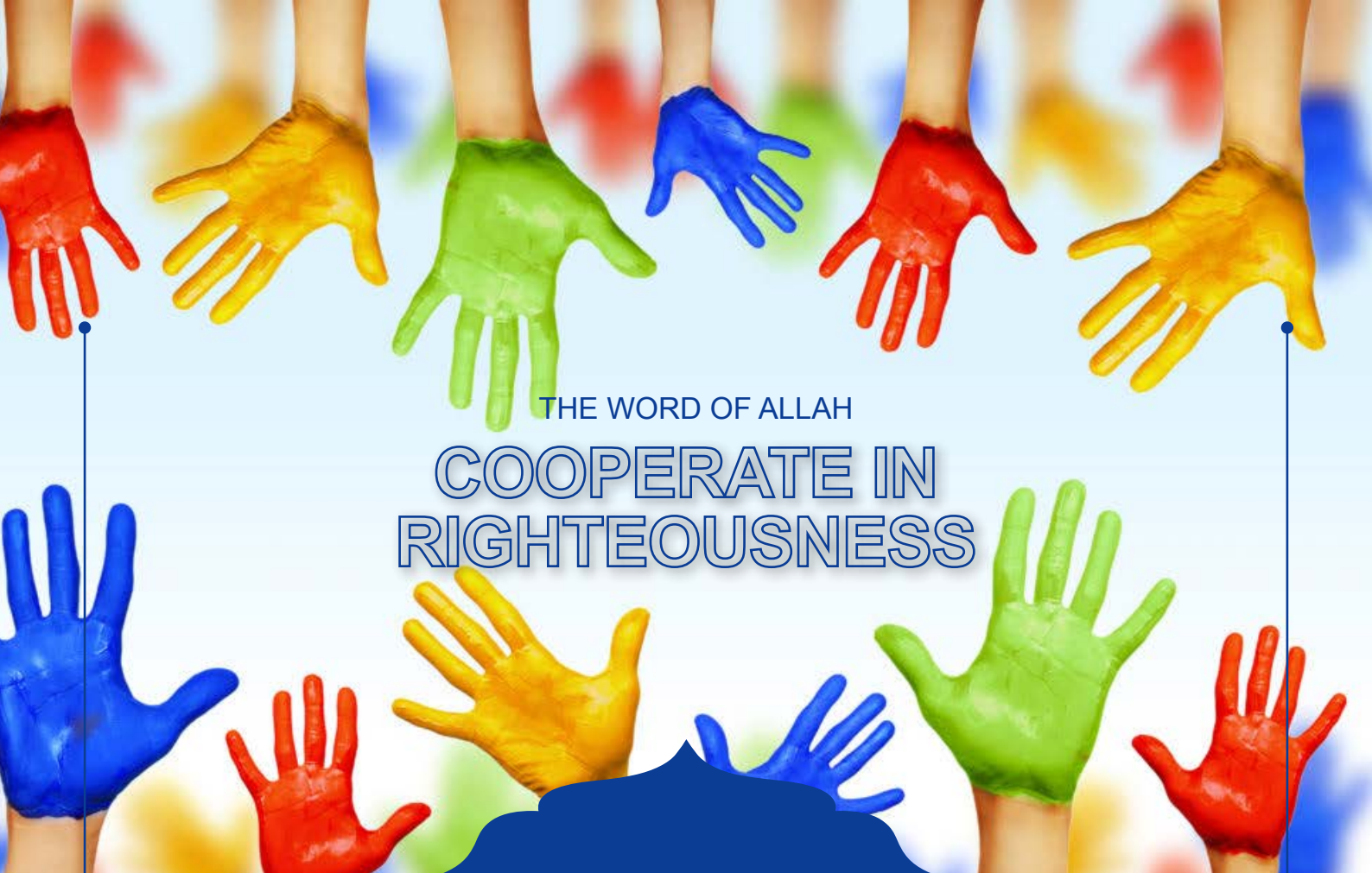
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THE WORD OF ALLAH

COOPERATE IN RIGHTEOUSNESS

﴿تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Cooperate in piety and Godwariness, but do not cooperate in sin and aggression.” (5:2)

● The Arabic term ‘*birr*’ has a vast meaning in the holy Qur’an, including having faith in Allah, resurrection, prophets, heavenly Books, and angels. The word also means helping the deprived in the society, fulfilling the contracts properly, being patient in affairs, and helping in righteousness. For example, if the act of studying and learning is a work of righteousness, its facilities, such as building schools, libraries, laboratories, providing books, vehicles, training teachers, encouraging both teachers and students, etc. all are the examples of ‘helping in righteousness’.

● There are many traditions in Islamic literature in which we have been instructed to help with good deeds and to assist the oppressed and the deprived. It is narrated from Imam Ṣādiq (P.B.U.H.) to have said that, “helping a Muslim believer, in comparison, is better than performing one month of recommendable fast and spiritual retreat in the holy mosque (*Masjid al-Ḥarām*).”¹ Or we read in a tradition from the holy Prophet (P.B.U.H. & H.H.), “Whoever steps forth for

helping others, has the reward equal to a striver in the Holy Struggle (*jihād*).”²

● We have also been prohibited from assisting in sins and oppressions, “but do not cooperate in sin and aggression.”; Imam Riḍā (P.B.U.H.) said, “And whoever assists a transgressor, he himself is as a transgressor,”³ even if it is assisting him in building a mosque⁴. Some practical examples mentioned in the Islamic traditions might be: We ought not to:

- ✓ sell grapes to the maker of wine,
- ✓ give weapon to a tyrant,
- ✓ allow a plotter to act,
- ✓ tell the secrets to the persons with little capacity,
- ✓ and to smile at an impudent sinner.⁵

2. Majlisī, *Biḥār al-Anwār*, (Dār Iḥyā’ al-Turāth al-‘Arabī Publication), vol. 73, p. 367.

3. Shaykh Ṣadūq, *‘Uyūn Akhbār al-Riḍā* (P.B.U.H.), (Jahān Publication), vol. 2, p. 235.

4. Shaykh Ḥurr ‘Āmilī, *Wasā’il al-Shī’a*, (Āl al-Bayt (P.B.U.T) publication), vol. 17, p. 180.

5. Taken from: Sayyid Abbas Sadr-‘ameli trans., *An Enlightening Commentary into the Light of the Holy Qur’an*, (Imam Ali Foundation).

1. Kulaynī, *Al-Kāfī*, (Dāral-Kutub al-Islāmīya Publication), vol. 2, p. 197.

MARTYR BEHESHTI



Birth

Sayyid Muhammad Husayni Beheshti was born in 1928 in Isfahan, Lomban district, to a family whose members were familiar with Islamic values. His father was one of Isfahan's clergymen and the congregational prayer-leader of the Lomban mosque who went to the village once a week in order to preach and solve the problems of the people and establish the congregational prayers. His maternal grandfather was also one of the leading authorities on Divine law.

Education

At four years of age Martyr Beheshti entered traditional elementary school. He was so highly intelligent that he learned how to recite the Qur'an and how to read and write in a very short time. Wishing to complete his studies, he entered high school and after acquiring a Diploma in Literature, he started studying Divinity and Islamic studies. After graduating with a Master's degree, Martyr Beheshti started his Doctorate in philosophy and graduated in 1974.

Social Activities

He was an influential and noticeable clergy in the Islamic Revolution of Iran and one of the few clerics who studied in the university at that time and knew English and German. From his early youth, Martyr Beheshti was interested in social activities and inclusive educational and propagational planning. His first attempt to train an efficient religious force was by founding *Dīn va Dānish* High School.¹ Later, he founded *Haqqānī* School in Qum, in which religious subjects were taught with new methods.²

Martyr Beheshti opposed the Monarchy in Iran and because of this political opposition, he left Iran for a while. During this period, he had cultural activities in the Islamic center of Hamburg, Germany.³ He returned to Iran in 1970 and concentrated on cultural activities including authoring educational books for students.

On the threshold of the victory of the Islamic Revolution in Iran, Imam Khomeini appointed him as a member of the Council of the Revolution. Martyr Beheshti announced the establishment of the Islamic Republic Party.⁴ This great person, who was the general secretary of the party, made it the center of his political and revolutionary activities, and according to Āyatullāh Khamenei, the Supreme Leader of Iran, "in every moment of the adventurous life of the party, he used all of his sincerity, patience, wisdom, tact and God-given intelligence to achieve the ideals of the party which held the same goals as the Islamic revolution."⁵

Works

A number of his books have been published. However, most of his books are transcripts of his lectures. Some of his well-known books include *God from the Perspective of the Qur'an*, *What is Ṣalāt*, and *Banking, Usury and Financial Laws in Islam*.

Martyrdom

In 1981, Bihishti and some of his companions and colleagues were martyred in the office of the Islamic Republic Party. This event revealed his innocence and marked the start of a new wave of awareness in the country. In his statement for the martyrdom of Bihishti and his colleagues, Imam Khumeini mentioned, "Bihishti... was oppressed while living and when he died, and was a thorn in the eyes of Islam's enemies."^{6,7}

1. *Rāst-qāmatān-i Jāwdānī-yi Tārīkh-i Islām*, (Martyr Foundation of Islamic Revolution), vol. 1, pp. 39-42.

2. Ibid., pp. 42-44.

3. Ibid., pp. 790-791.

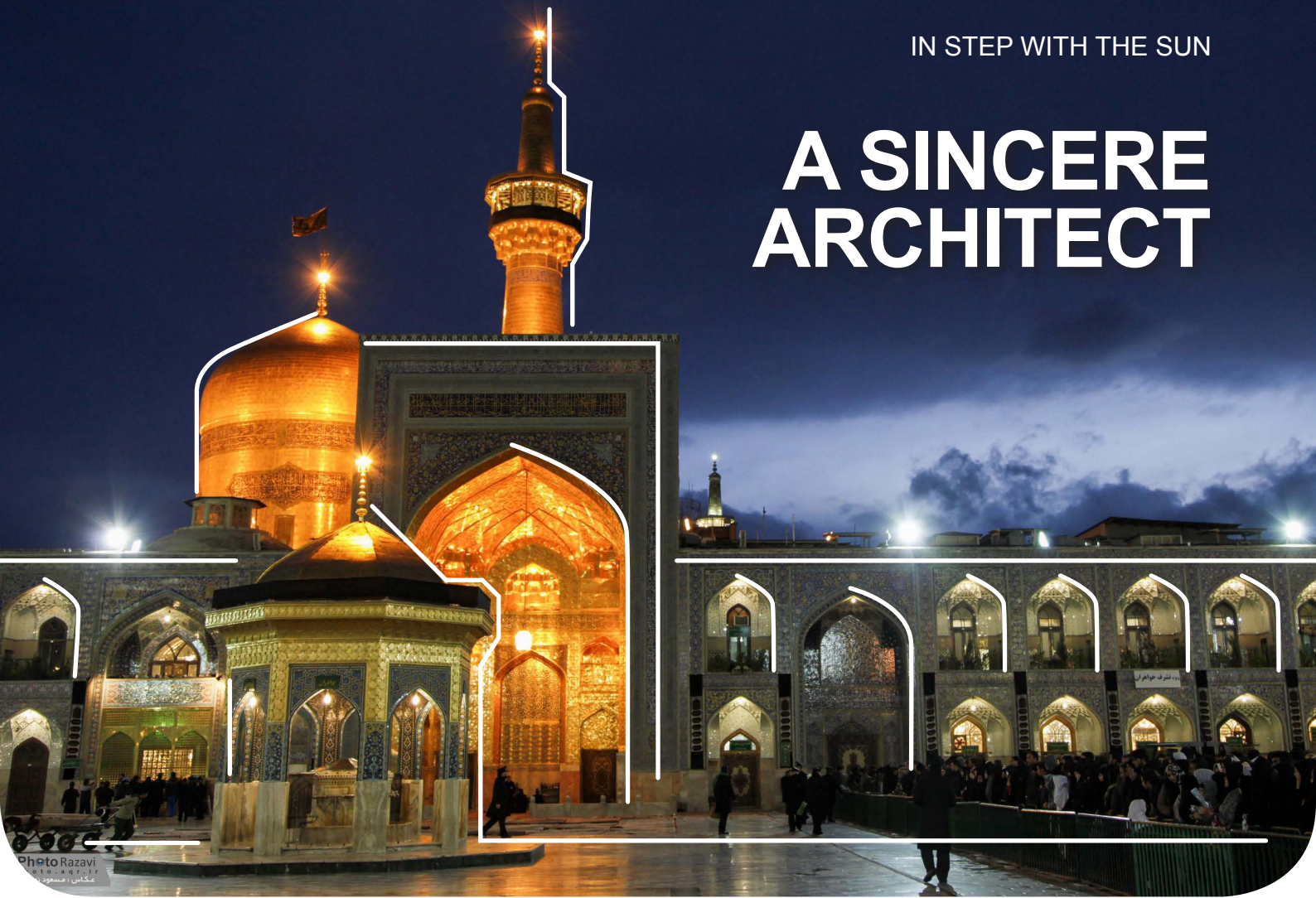
4. Radawi, *Hāshimī wa Inqilāb*, (Hamshahri Publication), p. 165.

5. Beheshti, *Ḥizb-i jumhūrī-yi Islāmī*, (Ruzani Pub), pp. 146-147.

6. Khomeini, *Ṣaḥīfī-yi nūr*, vol. 15, p. 52.

7. Taken from: www.en.wikishia.net

A SINCERE ARCHITECT

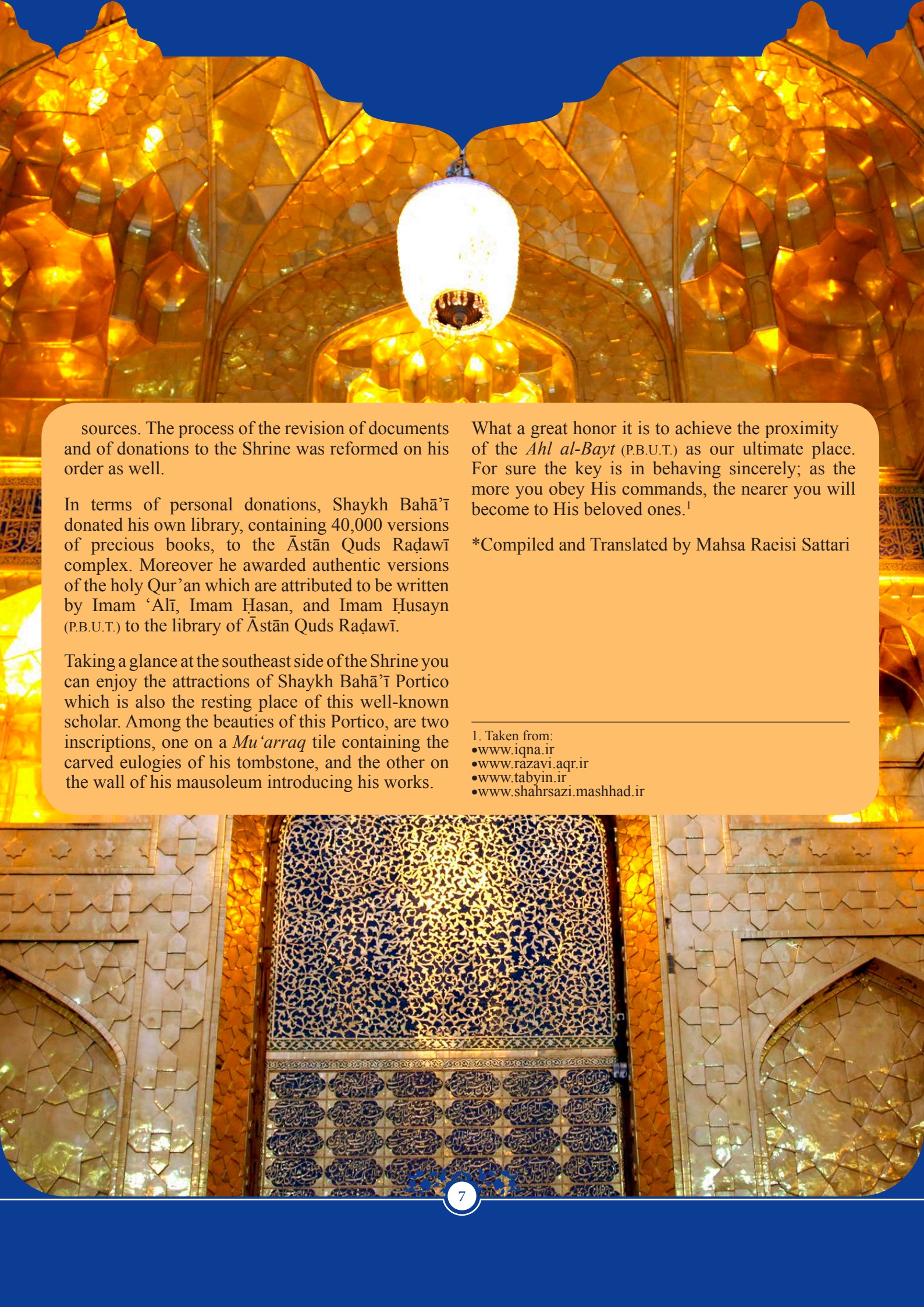


The value of every individual can be wholly perceived only after his death. Bahā' al- Dīn Muḥammad b. Ḥusayn al- 'Āmilī, also known as Shaykh Bahā'ī or *Shaykh al-Islām*, was among those unique personages whose worth was fully revealed only after he passed away. The value of this sincere man is reflected in his lasting fame, whether in mosques or in schools, traces of his greatness can be found. He never abandoned acquiring knowledge, compiling and writing treatises while being involved in political and social affairs. Moreover, he lived a life of generosity, benevolence, freedom, modesty, and affability. He has compiled, written and composed many books as a scholar, a mystic, a philosopher, an architect, a mathematician, an astronomer and a poet, the most outstanding of which are *Kashkūl*, *al- ḥisāb*, and *Khulāṣa*. In the political arena he occupied a prominent status in the government during the Safavid era.

During the Safavid period, owing to the Shī'as' affection for *Ahl al-Bayt* (P.B.U.T.), the Raḍawī holy

Shrine flourished enormously. Shaykh Bahā'ī's architectural design brought radical changes in the appearance of the Shrine. Traveling frequently to Mashhad, he undertook a plan to remodel and repair those parts of the Shrine that had been demolished by the Mongols.

The northern, western and eastern sides of the Inqilāb Courtyard were built based on Shaykh Bahā'ī's architectural plan. The northern side was also repaired on his order. Reconstruction of the Porticoes that are adjacent to the Burial Chamber as well as the construction of the Drum Enclosure (*Naqqāra Khāna*) were all undertaken on his order. Influencing the cultural infrastructures, Shaykh Bahā'ī designed five main departments: shoe-keeping, door-keeping, drumbeating, as well as carpet and illumination departments. He also made some practical modifications to the library of Āstān Quds Raḍawī, including increasing the numbers of the books and providing extended services for easier access to the



sources. The process of the revision of documents and of donations to the Shrine was reformed on his order as well.

In terms of personal donations, Shaykh Bahā'ī donated his own library, containing 40,000 versions of precious books, to the Āstān Quds Raḍawī complex. Moreover he awarded authentic versions of the holy Qur'an which are attributed to be written by Imam 'Alī, Imam Ḥasan, and Imam Ḥusayn (P.B.U.T.) to the library of Āstān Quds Raḍawī.

Taking a glance at the southeast side of the Shrine you can enjoy the attractions of Shaykh Bahā'ī Portico which is also the resting place of this well-known scholar. Among the beauties of this Portico, are two inscriptions, one on a *Mu'arraq* tile containing the carved eulogies of his tombstone, and the other on the wall of his mausoleum introducing his works.

What a great honor it is to achieve the proximity of the *Ahl al-Bayt* (P.B.U.T.) as our ultimate place. For sure the key is in behaving sincerely; as the more you obey His commands, the nearer you will become to His beloved ones.¹

*Compiled and Translated by Mahsa Raeisi Sattari

1. Taken from:
• www.iqna.ir
• www.razavi.aqr.ir
• www.tabyin.ir
• www.shahrsazi.mashhad.ir



ḤIJĀB



Question: As a Muslim woman who has moved to the West, I feel like everyone is looking at me when I wear my *ḥijāb*. I really stand out from everyone else and attract attention. Isn't the purpose of *ḥijāb* to cover your body so that people don't look at you? Maybe I should just stop covering my head and blend in with everyone else so I don't attract so much attention.

Answer: Dear sister, I can understand how you feel. Surely wearing *ḥijāb* would make you stand out in a crowd in the West. But before you make any changes in the way you dress, consider this.





You may attract more attention by wearing *hijāb*, but what do the onlookers see? They see a modest woman, not an exposed one. You are not displaying your beauty; rather, you are displaying your modesty. Further, through your other behaviors you are able to be a model, not just of modesty but of other Muslim characteristics, such as kindness, patience, fairness, and politeness. In fact, your *hijāb* gives you a chance to identify yourself as a Muslim and show Islam in the best possible way, through example. In the words of Imam Ṣādiq (P.B.U.H.), “Invite others to your religion, other than through words. Let them witness your truthfulness, your forbearance, your piety and self-control.”¹ As we are well aware, the actions of a few people who falsely claim to be Muslims has somewhat tainted the view of Islam in the eyes of so many people. Sisters who wear *hijāb*, as well as brothers who have a beard and wear decent clothing, can do much to undo this impression through showing their beautiful Islamic behavior.

All people send a message through their outward behavior, even through the way they dress. People make their status and roles known through their clothing—think of how a nurse’s uniform, or a waiter’s suit lets us know who they are and how we can relate to them. So, as a Muslim, man or woman, we are identifying ourselves to others and letting them know how to interact with us. May we all be successful as Muslims and our behaviors be pleasing toward Allah.

* Do you have a question you would like to be answered? We will not be able to answer every question but will choose the most commonly asked ones for a response.

* By: Dr. Z. D’Elia

1. Majlisī, *Biḥār al-Anwār*, (Dār Iḥyā’ al-Turāth al-‘Arabī Publication), vol. 67, p. 39.





WHAT IS WEIGHING SCALE (*MĪZĀN*)?

The most significant stage, in the Divine court, is the Weighing Scale (*Mizān*) or handling the accounts of the people. On this special occasion, a person along with his deeds will be present for praising or penalty. This glorious tribunal will be held in the presence of the Just Lord, witnesses and all human beings throughout history. There are several questions about the quality and reality of *Mizān*, which have prompted us to discuss it in more detail.

What is the Reality of *Mīzān*?

According to the Islamic teachings, there are some spiritual measures for weighing the peoples' actions and intentions on the Doomsday, such as justice, truth, maximum match to the main task, and corresponding with the conduct of the Allah's Favorites. For instance, the acceptance of prayers is based on the prayer's correspondence with the full model of a prayer or its correspondence with the prayer style of *Ahl al-Bayt* (P.B.U.T.).

In this regard, under the verse, "We shall set up the scales of justice on the Day of Resurrection." (21:47), Imam Ṣādiq (P.B.U.H.) said, "The scales are the prophets and their successors."¹ We also read in the visitation supplication of Imam 'Alī (P.B.U.H.), "Peace be on you, O' the weighing scale."² Accordingly, the prayers of all mankind will be weighed with the weight of the prayers of Imam 'Alī (P.B.U.H.).

Elsewhere, regarding the verse, "The weighing [of deeds] on that Day is a truth. As for those whose deeds weigh heavy in the scales, it is they who are the felicitous. As for those whose deeds weigh light in the scales, it is they who have ruined their souls." (7:8-9) Imam Ṣādiq (P.B.U.H.) said, "The *Mīzān* means justice."³

In the other place, regarding the aforementioned verse, 'Allāma Tabataba'i, the 20th century Islamic scholar, said, "Verily, in the Hour, the validity and invalidity of deeds is measured by the truth. That is, whatever action consists of the truth, is accordingly valid, worthwhile and heavy, but whatever action is away from the truth is accordingly invalid, absurd and weightless. Consequently, good deeds are weighty, since they consist of the truth, but bad

deeds are weightless, because they are false."⁴

It is crystal clear that, there is no contradiction between these views, because the Apostle of Allah said, "'Alī is with truth, and the truth is with 'Alī."⁵ Therefore, our actions must be corresponded with the truth as well as the conduct of Imam 'Alī and the other Allah's favorites (P.B.U.T.), because, they are the manifestation of Allah's justice in the world. justice in terms of thought, opinion, attributes and actions⁶ has been explained by George Jordac, the 20th century Lebanese Christian scholar, in his book, *Imam 'Alī (P.B.U.H.), The Voice of Human Justice*.

What are the Heaviest Actions in the Scale?

The best actions which help to increase the measure of good deeds in the scales in the Doomsday are, expressing the word "*Lā ilāha illā Allāh*" (There is no god but Allah), sending *ṣalawāt* (blessing) on the Prophet Muḥammad and his infallible progeny (P.B.U.T.) and having a good character.⁷

It is obvious that, the words "*Lā ilāha illā Allāh*" and *ṣalawāt* should be expressed by heart and soul and we must avoid artificial actions. In other words, we should show our love to Allah the Almighty and *Ahl al-Bayt* (P.B.U.T.) in our daily life (3:31), to be safe from the hardships of the Resurrection, "So Allah saved them from the ills of that day, and granted them freshness and joy." (76:11)

* Compiled and Translated by Mohammad Javad Norouzi

1. Kulaynī, *Al-Kāfī*, (Dār al-Kutub al-Islāmīya Publication), vol. 1, p. 419.

2. Ibn Mashhadī, *Al-Mazār al-Kabīr*, (Jāmi'a Mudarrisīn publication), p. 184.

3. Majlisī, *Biḥār al-Anwār*, (Al-Wafā Foundation), vol. 7, p. 249.

4. Tabataba'i, *Al-Mīzān*, (Jāmi'a Mudarrisīn publication), pp. 10-11.

5. Majlisī, *Biḥār al-Anwār*, (Al-Wafā Foundation), vol. 28, p. 369.

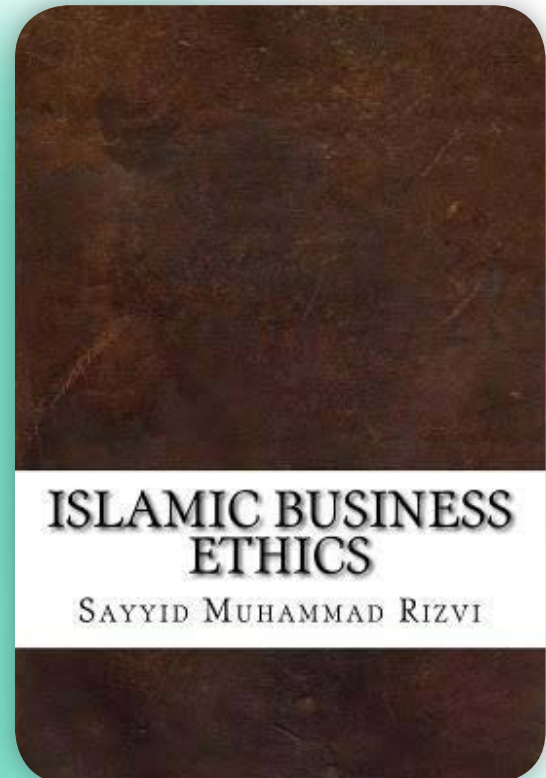
6. Makarem Shirazi, *Tafsīr-i Nimūni*, (Dār al-Kutub al-Islāmīya Publication), vol. 6, p. 93.

7. Shaykh 'Abbās Qumī, *Manāzil al-Ākhira*, (Mudarris Publication), pp. 75-92; Majlisī, *Biḥār al-Anwār*, (Al-Wafā Foundation), vol. 9, p. 294.

ISLAMIC BUSINESS ETHICS

JUNE 27: SMALL AND MEDIUM-SIZED ENTERPRISES DAY

Is it naive for a Muslim businessman to behave ethically in a globally competitive environment? You can find the answer to this question and many other questions in the book *Islamic Business Ethics*. This treatise written by Sayyid Muhammad Rizvi aims to help Muslim business people and professionals understand the Islamic perspective on life, this world, the pursuit of material goods, and their responsibility toward society in general and also how to act in accordance with the Islamic system of ethics in business. This book addresses Muslim business community members who have to deal with ethical situations on a day-to-day basis. It gives key principles of management from an Islamic point of view.





PEACE BE UPON YOU

O' UNCLE OF ALLAH'S MESSENGER! O' ḤAMZA B. 'ABD AL-MUTṬALIB!

السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَ الشَّهَدَاءِ، السَّلَامُ عَلَيْكَ يَا أَسَدَ اللَّهِ وَرَسُولِهِ، أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِي اللَّهِ عَزَّ وَجَلَّ، وَجُدْتَ بِنَفْسِكَ، وَنَصَحْتَ رَسُولَ اللَّهِ، وَكُنْتَ فِيهِمَا عِنْدَ اللَّهِ سُبْحَانَهُ رَاغِبًا.

Peace be upon you O' uncle of Allah's Messenger, peace be upon him and his household. Peace be upon you O' best of martyrs. Peace be upon you O' lion of Allah and of His Messenger. I bear witness that you strove in the way of Allah-the All-mighty and All-majestic-, sacrificed yourself, acted sincerely toward Allah's Messenger, and desired sincerely for that which is possessed by Allah, the Glorified.

أَنْتَ مِمَّنْ أَمَرَني اللَّهُ بِصَلَاتِهِ، وَحَثَّنِي عَلَى بَرِّهِ، وَدَلَّنِي عَلَى فَضْلِهِ، وَهَدَانِي لِحُبِّهِ، وَرَغَّبَنِي فِي الْوَفَاةِ إِلَيْهِ، وَالْهَمْنِي طَلَبَ الْخَوَانِجِ عِنْدَهُ، أَنْتُمْ أَهْلُ بَيْتٍ لَا يَشْفِي مَنْ تَوَلَّاهُمْ، وَلَا يَخِيبُ مَنْ آتَاكُمْ، وَلَا يَخْسِرُ مَنْ يَهْوَاهُمْ، وَلَا يَسْعُدُ مَنْ عَادَاكُمْ.

You are of those with whom Allah has ordered me to build unbreakable ties, He has urged me to obey, He has shown me your merits, He has guided me to the love for you; He has encouraged me to get to you, and He has inspired me to seek the settlement of my needs at your tombs. As for you *Ahl al-Bayt*, whoever pays homage to you shall never encounter unhappiness, whoever comes to you shall never be disappointed, and whoever loves you shall never fail, but whoever provokes the hostility of you shall never be pleased.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، اللَّهُمَّ إِنِّي تَعَرَّضْتُ لِرَحْمَتِكَ بِلُزُومِي لِقَبْرِ عَمِّ نَبِيِّكَ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، لِتَجِيرَنِي مِنْ نَقْمَتِكَ فِي يَوْمٍ تَكْثُرُ فِيهِ الْأَصْوَاتُ، وَتَشْتَغِلُ كُلُّ نَفْسٍ بِمَا قَدِمَتْ، وَتُجَادِلُ عَنْ نَفْسِهَا، فَإِنْ تَرَحَّمَنِي الْيَوْمَ فَلَا خَوْفَ عَلَيَّ وَلَا حَزْنَ، وَإِنْ تَعَاقَبَ فَمَوْلِي لَهُ الْقُدْرَةُ عَلَى عِبْدِهِ، وَلَا تُخَيِّبْنِي بَعْدَ الْيَوْمِ، وَلَا تُصْرِفْنِي بِغَيْرِ حَاجَتِي.

O' Allah, send blessings upon Muḥammad and the household of Muḥammad. O' Allah, I expose myself to Your mercy as I attach myself to the tomb of Your Prophet's uncle, peace be upon Your Prophet and his household, so that You may rescue me from Your chastisement, Your wrath, and Your ire on the day when cries will be great in number, when each soul will be engaged with what it has sent before, and each soul will plead for itself. If You have mercy upon me on that day, then neither fear nor grief shall come upon me. But if You punish me, then You are the Master Who has full power over His slave. Please do not disappoint me any more after this day and do not cause me to live without having my requests.¹

1. Shaykh 'Abbās Qumī, Badr Shāhin trans., *Mafātīḥ al-Jinān*, (Ansarian Publications): Visiting the tomb of Ḥamza at Uḥūd, vol. 2, pp. 103-109.

